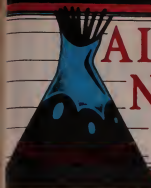


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Achieving justice for First Nations

by Ovide Mercredi, Grand Chief of the Assembly of First Nations

The First Nations leadership does not condone the use of violence in an attempt to achieve justice for our peoples. However, we are also very familiar with the growing frustrations within our communities. Generations of injustice and colonial treatment have produced a certain bitterness common amongst our people.

While almost all of our people would never support violence, many can understand the frustration which leads to such desperate acts. First Nations citizens see higher rates of suicide and violence within their communities than any other segment of this society. A common factor that emerges from almost every examination of First Nation poverty or social problems is the land question.

In almost every case, the problems of First Nations peoples can be linked directly to the dispossession of our peoples' lands and resources. What Canadians need to understand is that in many cases this taking of First Nation lands is not legal even within your own law. If our legal rights to land and resources were simply recognized and implemented under existing law, there would be no dependence upon your governments.

The government of Canada has done very little to reduce the rising frustration within First Nation communities. The Liberal government made dozens of promises to our people during the last federal election, yet it has not fulfilled one of these in any real sense.

I want Canadians to understand that the First Nations leadership will continue in a peaceful manner to seek a meaningful resolution to the many outstanding issues we have with Canada. We do not condone violence as a means to an end.

However, as leaders we cannot stop the growing frustrations of our people over the lack of progress. Successive governments have ignored our advice for many years. This government is especially disappointing for us as they promised so much, but have delivered so little.

My predecessor, Georges Erasmus, warned in 1988 that if Canada failed to deal with our leadership now, the next generation of leaders would be much more militant. I am truly afraid that day is coming and it is not necessary. We need to make real progress now in order to show the leaders of tomorrow that progress is possible without resorting to violence.

Can we, as leaders of both First Nations and Canada, prove that solutions can be achieved through reasoned debate, negotiation and positive action? For this

to work both sides must enter discussion with an open mind, recognizing and respecting the legitimacy of the other. One party cannot dictate the process through unilateral policy restrictions aimed at limiting discussion in a manner favourable to only one side. First Nations have said this all along and will continue to do so until a truly fair and equitable means for resolving outstanding grievances is jointly established.



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Gustafsen Lake stand-off ends

by John Copley

The siege by a small group of Natives at British Columbia's Gustafsen Lake, located just a few miles south west of 100 Mile House, on Highway 97 South, is over now. It ended on September 17, several hours after protesters met with John Stevens, a revered medicine man from Alberta's Stoney Nation.

Gustafsen Lake is a small dot on the map when compared to the much larger and better known Okanagan or Shuswap Lakes, also located in the province's central region. The property on which the lake is located is owned by Lyle James, who bought the 450,000 acre spread back in the mid 1970s, after having sold his former ranch in Montana. In 1990, Percy Rosette, a member of the Alkali Lake First Nation, approached James for permission to hold sundance ceremonies on land near Gustafsen Lake. James okayed the plan and for nearly five years there were few problems with the arrangement. But when James made a trek to the lake last winter, he found that Rosette had moved onto the site. Rosette apparently wouldn't leave the area willingly, so in June, James served him an eviction notice. Over the course of the next few months a melee of stories were written about the situation. The Reform Party even brought the matter up in the legislature. Then came news of a shooting incident involving B.C. forestry workers, followed shortly thereafter by similar claims by the R.C.M.P.

R.C.M.P. Sgt. Peter Montague, who had been acting as the spokesman for the Williams Lake detachment, said that he thought the rebels, "nothing more than a renegade bunch of thugs doing criminal acts with weapons. They are trespassing and making a mockery of the very foundations of Canadian society." The next day the Native group apparently offered to surrender, as long as no criminal charges were laid, but this

request was promptly rejected. Instead they were told to give up their weapons, leave their fenced-in encampment and surrender. The Natives and their supporters say that Aboriginal hereditary rights to the land have never been relinquished and that they are exercising their rights to live on the land around the lake. The land, they add, "is sacred land" and cannot be owned by man.

On August 24, Ovide Mercredi, National Chief of the Assembly of First Nations (AFN), arrived at Williams Lake to lend his hand in settling the affair. He was initially given two days to achieve results. His first two meetings met with failure. Despite pleas by the AFN leader, the Native rebels refused to lay down their arms and surrender themselves to authorities.

In the meantime, news became available about the apparent Native leaders of the rebelling group. The first was called Wolverine, alias William Jones Ignace, of Chase, B.C., a town that sits about 120 kilometres east of Kamloops. Other Natives said to be involved in the siege included Bill Lighthrown, who ran an unsuccessful campaign for the president's chair of the United Native Nations; Ernest Archie, whose home is on the Sugar Cane First Nation near Williams Lake; and a person known only as 'Splitting the Sky', who R.C.M.P. say they watched and taped while he was participating in guerrilla warfare training.

Among the supporters of the Gustafsen Lake encampment were several non-Natives. These included Trond Halle, a Vancouverite who has been involved in a number of programs designed to better Native welfare. He also taped the happenings at the camp during the days of the siege. There was Will Thomas, a member who has acted as a spokesperson for the group, Friends of the Clayoquot; and Shari Bondy, a member of Bear Watch—an organization that campaigns



Cathy Chumley

against bear hunting Bondy is from Tofino. It was reported that Bondy been involved in other road block campaigns against logging operations in the region.

As Mercredi was working to bring about a peaceful end to the situation, Ottawa lawyer, Bruce Clark, arrived on the scene. A controversy

Continued on Page 33

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Lodge promotes healing journey for women

by Skyblue Morin

The official opening of the Healing Lodge for federally sentenced Aboriginal women, complete with tours for the public, took place August 24 in Maple Creek, Saskatchewan. The Honourable Herb Gray, Solicitor General for Canada indicated he was committed to making the Healing Lodge a success. Alms Brooks from the St. Mary's Reserve in New Brunswick, who had the original vision of a healing medicine lodge, spoke to the invited guests indicating that the work had just begun as the critical component of the Healing Lodge are the programs that will be delivered.

Set in the hills of the Nekaneet Reserve on the southeast side of 160 acres of sacred land, the circular shaped facility, the spiritual centre and the housing units built into the slope of the land are very conducive to their environment. The main building's roof outlines a soaring eagle. Some touring people made comments that the facility and the furniture were very beautiful. These people are looking at the physical aspects of the facility, but it is important to stress that the focus needs to be on the programs that will be offered at the Healing Lodge. The key to operating a successful healing lodge is the program-

ming. These programs are outlined in the Correctional Services Canada Program Strategy for the federally sentenced women at the Healing Lodge.

The responsibility of Correctional Services Canada under its Mission Corporate Objective #2 is to develop and implement research based programs that target the specific needs of offenders to promote successful re-integration into society. It is essential that culturally appropriate programs are in place at the healing lodge, under the guidance of the newly formed Ke kun wem kon a wuk (Keepers of the Vision), Circle.

Anishnawbe Elder Liza Mosher from Sudbury, Ontario, gave the responsibility of the Healing Lodge to Norma Green, the Ki ka wi naw (Our Mother), and the newly formed Ke kun wem kon a wuk Circle, through a formal ceremony. The eagle staff that Elder Mosher carried had been delivered across three provinces by land from the Prison for Women in Kingston, Ontario, to the Healing Lodge on the Nekaneet Reserve near the southeast side of Maple Creek. Elder Mosher expressed her fear that the Healing Lodge would be controlled by the Correctional Services of Canada. This was already indicated by the number of non-Aboriginal people that had been hired.

The Corrections and Conditional Release Act states that correctional programs must respect gender, ethnic, cultural, spiritual and linguistic differences among the offender population. It is imperative that the Correctional Services of Canada accept the guidance of the newly formed Ke kun wem kon a wuk Circle and ensure that the original vision of the Healing Lodge, a place of holistic healing for the body, mind, heart and spirit, is not compromised.

Saulteaux Elder Joan Lavallee, from Duck Lake, Saskatchewan, spoke as the National Elder for the Native Women's Association of Canada. She indicated that when she was asked for recommendations by the Task Force on Federally Sentenced Women on the Prison for Women, she had stated, "Close it." She had not realized, at the time, the impact that these two words would have on the judicial system in relation to its incarceration of women. Along with the closure of the Prison for Women in Kingston, *Creating Choices, the Report of the Task Force on Federally Sentenced Women* insisted on choices. The unique

Continued on Page 5



Healing Lodge fact sheet

by Skyblue Morin

• National facility for all federally sentenced Aboriginal women across Canada,

• Is seen as a regional facility as it is monitored out of the Corrections Canada Regional Headquarters in Saskatoon;

• The Healing Lodge will take non-Native women if they wish to learn the Aboriginal traditional way of healing.

Security level: minimum to maximum (2 bedroom safe lodge qualifies the healing lodge for maximum security level). No bars on windows of two bedroom units only plexiglass is used.

Accommodations: 14 two-bedroom housing units, and the safe lodge (high security) two bedroom unit. (Total capacity including safe lodge is 30 women) 7 housing units are for single women and 7 units are for families complete with an extra bedroom for children.

Land: A quarter section (160 acres) of unused sacred land was identified by the band at the first meeting with the Healing Lodge planning committee. The building sits on 5 acres of land with the immediate area surrounding 20 acres as the area of activity.

Elders Liza Mosher and Joan Lavallee have been part of the Healing Lodge Planning Circle for the last five years. Elder Mary Louie from British Columbia was not able to attend the official opening.

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Grand Chief of Nishnawbe-Aski at Kettle and Stony Point First Nation

Charles Fox, the Grand Chief of the Nishnawbe-Aski Nation, travelled to Ipperwash in south-

western Ontario, to show support for the people of Kettle and Stony Point First Nation. Grand Chief Fox was there along with the National Chief of the Assembly of First Nations Ovide Mercredi, Regional Vice-Chief Gord Peters, as well as the Grand Chiefs of Treaty #3, the Union of Ontario Indians and the Association of Iroquois and Allied Indians.

Anthony George of the Kettle and Stony Point First Nation died in shootings which occurred when the Ontario Provincial Police moved into Ipperwash Provincial Park to remove the group of Kettle and Stony Point members who were occupying the park. Two other First Nation people, Nicholas Cattrell and Bernard George, were grazed with bullets, leaving one critically injured.

"The Nishnawbe-Aski Nation strongly condemns the actions of the Ontario Provincial Police in this situation," Fox said. "The protection of traditional lands and rights continues to be one of the principles that Nishnawbe-Aski Nation has been denied in our quest for self-determination. The people of Kettle and Stony Point were struggling for that same principle. All First Nations across Canada are engaged in that same struggle. It is a tragedy that their struggle for this principle in a peaceful occupation has been met by violence on the part of the police."

Prior to his departure, Charles Fox held an emergency conference call with NAN leaders, past and present, to discuss the situation at Ipperwash. A decision was made to inform the federal and provincial governments that the

Nishnawbe-Aski Nation denounces the abhorrent actions of the Ontario Provincial Police at Ipperwash, and to do everything possible to support the people of Kettle and Stony Point.

"The Chief of Kettle and Stony Point has demanded a full inquiry into police conduct in this situation," Fox said. "That is only the start of what we expect to happen in this situation. By being on the scene along with other First Nation leaders and elders from all over Ontario, we hope we can avoid any further violence and resolve the situation peacefully for all concerned. But the onus remains on the Canadian government and on Mike Harris, the Premier of Ontario, to make sure such police violence does not happen again. We also expect federal and provincial governments to learn from this tragedy and take immediate steps to resolve the legitimate desires of First Nations for protection of traditional lands."



Lodge, Continued from Page 4

programs of federally sentenced Aboriginal women would include: empowerment, meaningful and responsible choices, respect and dignity, supportive environment, and shared responsibility among levels of government, service agencies, volunteer organizations, business and community for the development of support systems and the continuity of service.

In mid-October, the first four women from Prison For Women in Kingston, will be arriving to experience a new concept of incarceration,

that of healing through Aboriginal cultural traditions under the guidance of elders and traditional teachers. More federally sentenced Aboriginal women will arrive until the Healing Lodge has reached its capacity of 30 women, some with their children.

Creating Choices advocated the importance of bringing federally sentenced women closer to their families, cultures, and home communities. The Healing Lodge will fulfil this requirement and will focus on gender specific and cultural specific programming for the federally sentenced Aboriginal women, as they make their healing journey back to society.

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Health cuts protested!

A delegation of concerned Treaty First Nations peoples from Edmonton have travelled to Calgary to join their brothers and sisters from across the country in protesting the impending cuts to their health services and the further violation of their treaty right to health care.

The delegation will be marching on September 19, across downtown Calgary to the Harry Hays Federal Building to hear keynote speakers address health issues. Speakers will include National Chief Ovide Mercredi, Assembly of First Nations, Chief Stanley Arcand, Confederacy of Treaty 6 First Nations, Chief Roy Fox, Treaty 7 Tribal Council, Gordon Peters, Ontario Regional Chief, Bill Erasmus, President, Dene Nation, and other chiefs and leaders from across Canada.

The rally organizers are hoping their voices will be heard by the Minister of Health Canada who has been reviewing a set of options for reducing expenditures for Indian and Inuit Health Services. The minister will present her recommendation for changes to cabinet by October 31, 1995. The changes are to be instituted by

April 1, 1996.

The focus of the cuts is on the Non-Insured Health Benefits (NIHB) Program as this program accounts for the majority of the Indian/Inuit health program expenditures. This program provides for registered First Nations peoples to receive the following:

- payment of Alberta Health Insurance Premiums
- prescription medication
- necessary dental work
- prosthetic devices
- medical transportation
- optometric services
- mental health services

Two of the five options under consideration include:

- terminating these services to registered Indians living off reserve, and
- terminating these services to all registered Indian people except those who are both living on-reserve and receiving social assistance.

The implementation of either of these options would create great hardship for the nearly 20,000 First Nations peoples living in Edmonton. For

those who qualify for provincial social assistance, some of their NIHB services would be off-loaded to the province. For the balance of their needs, they would be on their own. Those not eligible for social assistance would in most cases have to bear the full costs, forgo the health services, or consider returning to their reserves. The overwhelming majority of these individuals have low incomes and few or no employment related benefit packages. The consequences are clear and the cuts must be reconsidered.

For more information about the proposed cuts call the Confederacy of Treaty 6 at (403) 944-0334.



Harper calls for Sacred Assembly

by Art Bahych

Canada's spiritual leaders—Aboriginal and non-Aboriginal—are being asked to help promote reconciliation in the face of growing frustration in First Nations communities.

And the call for a "Sacred Assembly," by Aboriginal Liberal backbencher Eliphaz Harper has the support of Indian Affairs Minister Ron Irwin.

"We envision people of stature with spirituality coming together and talking face to face," Irwin told reporters September 13 at Ipperwash Provincial Park, which had been occupied by Native protesters since Labour Day.

Irwin and Harper hope that the country's spiritual leaders can help deal with the rising anger of some Aboriginal peoples.

Harper said the spiritual element has been missing from efforts to resolve Native issues. "First Nations have lost not just our land and control over our lives, but also our connection to

an ancient spirituality that has nurtured our peoples for centuries," he said.

The MP for Churchill has contacted some Aboriginal and non-Aboriginal spiritual leaders and he said they are enthusiastic about the idea. He hopes to set up a working group that will "provide direction to communities, leadership and government as they deal with increasingly urgent situations."

Harper said such a Sacred Assembly is needed in the face of growing frustration and violent Aboriginal stand-offs across Canada. "When I look at the stand-offs and the frustration, and also at the problems that affect many more of our communities, like suicide, alcoholism and hopelessness, I see the effects of that spiritual loss."

He said some of those involved in the stand-offs "want to get in touch with our land and our communities and our spirituality, but they seem cut off from it."

First Nations people must control their own jurisdictions and their own territory and show the Canadian public that they have the capability and the ability, Harper said.

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Eugene Steinhauer dies in St. Paul

by John Copley

Saddle Lake, Alberta, is a sadder place today. One of its wisest and most respected voices, Eugene Steinhauer, has died in St Paul. He was just 67 years old.

Steinhauer is a name in Alberta's Indian community that has long been synonymous with success. This success has been measured in both the political and business arenas, but more importantly, his achievements will be remembered for the positive role they have played for the nation's Aboriginal population.

Eugene Steinhauser was a visionary who helped to change the status-quo for Native people across the province. He helped to create change that would see, for the first time, Aboriginal people change their collars from faded blue to glossy white. In 1967, when he founded the Alberta Native Communications Society (ANCS), Steinhauser established the first radio show ever to host Native broadcasters. He was also responsible for launching *The Native People*, Alberta's first Native newspaper. He was responsible, at least in part, for helping to improve the lives of many people, including those of award-winning actress, Tantoo Cardinal and actor and long-time recording artist, Tom Jackson. He inspired hope when there was none and he provided an inspiration that enabled many around him to take another look at themselves, and to find new callings and new goals. As former Steinhauser protege, Donna Rae Paquette, said in a recent commentary, "there was no such thing as a professional Native person, until Eugene (Steinhauser) came and forced his dream into fruition and formed (a new outlet) that would feature the positive side of Indian country." It is because of Steinhauser, and others like him, that the 'positive side' has become far more prevalent than the negative.

Like the first Steinhauer to settle in Alberta, Henry Bird, who came here from southern Ontario in 1854/55, Eugene was a man for the people. He cared about those around him and had a great respect for his fellow man. He was a prime motivator, responsible for changing peoples lives for the better.



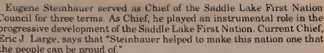
Harper, Continued from page 6

ties, by addressing the spiritual poverty that afflicts our communities, the Sacred Assembly can help to achieve that by restoring confidence in our leadership and promoting good government."

But Harper said there can't be reconciliation until the harm which has been done to Aboriginal peoples is acknowledged. "Lawyers and politicians aren't always willing to do that because they think it's an admission of liability," he said.

But, he added, "some of Canada's churches have been willing to do this and it has helped the healing process in our communities." Such reconciliation is necessary if "Canada's going to heal," he said.

Harper said he would be working as soon as possible on getting the Sacred Assembly together. "Many people are laying the groundwork and praying for the success of this Sacred Assembly," he said. "We must sustain the culture, values and traditions that have sustained us for generations."



Steinhauer was considered by many to be one of the strongest defenders of Indian rights. In 1980 he organized the largest rally ever held in Edmonton as he led more than 5,000 Natives, representing virtually every Indian band in Alberta, to the steps of the legislature. The group was protesting what they considered government interference with Aboriginal and Treaty rights in the newly proposed Constitution. In 1982 he lobbied in the United Kingdom, where he got a ruling on the Treaties. A year later he lobbied for recognition of Treaty 6 with members from the House of Lords and the House of Commons.

Steinhauer was so instrumental in setting up the Assembly of First Nations (AFN) and sat on the executive of the National Indian Brotherhood. He was a prime motivator in the organization and development of the Tribal Custom and Laws for the Saddle Lake First Nation. He was a co-founder of Native Counselling Services of Alberta as well as the founder and director of ANCS. He served as President of the Indian Association of Alberta for two terms and assisted in the development of the Tribal Chiefs Association.

As a strong voice in First Nations culture, Steinhauer once again led the way when he provided the energy and the ideas that saw the development of the Alcohol and Drug Rehabilitation Centres and their programs, at Bonnyville, Frog Lake, Beaver Lake, Wapow Detox, and Poundmaker Nechi. He also helped the Metis Association of Alberta receive quality housing.

Eugene Steinhauer was a leader and a mentor and the example he set for his people will long be remembered.

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Fact Finder's report supports Aboriginal rights

by Art Babych

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Aboriginal peoples seek the recognition—not the surrender of their Aboriginal rights—says a scathing new report by a federally-appointed Fact Finder.

And they are prepared to have the extent of their future rights to land and resources spelled out in a treaty, says the 125-page report by Alvin Hamilton, a former Queen's Bench Court Justice.

Hamilton was appointed last December by Indian Affairs Minister Ron Irwin to study ways to achieve certainty through land claim agreements. He held 65 hearings across the country before handing down his report on September 14.

It said federal government actions during the first 100 years after the numbered treaties began to be signed in the 1870s "are a litany of oppressive and inappropriate policies established in an attempt to control, subjugate and assimilate Indian people."

He pointed to the "forceful removal" of Indian children to distant residential schools, the prohibition against voting and seeking help from lawyers, the need for a pass to leave the reserves, and "a litany of limitations imposed upon the people."

The current government also came under fire in the report with Hamilton stating, "A sense of paternalism continues to permeate the government's policy and to poison relations between Canada and people."

Aboriginal peoples continue to assert their rights and express their willingness to enter into the long-promised "new relationship" the government says it seeks, Hamilton said. This, "in spite of the long history of denial, a fundamental lack of fairness, a closed process and a highly questionable discharge of trust responsibility by the federal government."

In offering an alternative approach Hamilton



said the only alternative is to do away with the present requirement that the Aboriginal party to a treaty surrender Aboriginal rights in exchange for rights set out in the treaty.

"Rather than extinguish, treaties should recognize the existence of Aboriginal rights," he said.

Because Aboriginal rights have been recognized in the Canadian Constitution since 1982 "their existence is therefore no longer open to question," said the report.


"That recognition will at long last provide Aboriginal peoples with the respect they deserve and will affirm their historic place in Canada."

The report's final paragraph calls on the government to take some positive action. "Solutions are within the grasp of the government," it said.

The Indian Affairs Minister did not comment on the report but thanked Hamilton for his work. "I will carefully consider, among other views and proposals, his alternative to the current policy which he has outlined in his final report."

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Casino operations planned in Hobbema

by John Copley

Another confrontation with government looms on the horizon as a variety of Aboriginal groups assert their right to make a profit from owning and operating gambling facilities.

Gambling has become big business in many parts of Canada, and according to recent statistics, the gambling bug has bitten Albertans the hardest. In fact, this year Albertans will spend more than \$2.5 billion trying to make their dreams come true, a figure that has increased more than three-fold over the past decade. After some of the money is returned to communities, hosting charities and a variety of cultural and recreational groups, the windfall for the province totals more than half a billion dollars in profit.

Native groups want in, but the issue is very much up in the air at the moment. Some Indian leaders say that government's hesitancy to allow them to operate their own casinos won't stop them from pushing ahead.

Two First Nations groups from the Edmonton area are among several who are determined to be prepared in case government tries to shut the door on their gambling industry opportunities. And the man who is heading the casino development for both the Enoch and Louis Bull First Nations, Alain Dubuc, says the Bands are moving ahead because they've been stalled long enough and have no intention of being left out.

"It's not the way we would like to see it happen," explained Dubuc, saying that defiance of the law was not the first solution sought by the Bands, but that if need be they "will go ahead and set up with or without government approval."

Dubuc says the Bands have a feeling that government plans to shut them out of the casino industry by approving large developments for other groups before considering the proposals submitted by Natives. Dubuc said that if groups like the Calgary Stampede or Edmonton Northlands are given approval to build casinos, Alberta's First Nations citizens will be left out in the cold. Northlands president, Bob Westbury, recently told the *Edmonton Journal's* Provincial Affairs writer, Marta Gold that Northlands had no plans for a commercial casino, but changed his mind a day later when he admitted, as did Calgary Stampede officials, that if a long awaited government report gives the go-ahead for commercial casinos, Northlands will put in a proposal. He said his group is hoping that casino profits can help pay for the development of their planned megaproject, the construction of a \$25 million world trade centre.

Richard Arcand, the Special Projects Coordinator for the Alexander Tribal Council near Morinville, Alberta, says he also feels that government is stalling on decisions about Native gaming venture opportunities. He



says that Native people "spend more than their share" on gaming each year, and should be allowed to control their own destiny.

"Indians spend over \$100 million a year on gaming—lotteries, bingo, slot machines." He also said that the figure was huge when compared with the small provincial grants that are given out to Indian bands each year—a figure he put at not "more than \$2 million ... in a good year."

Alexander Band Chief, Stanly Arcand, who warned that a confrontation with government over gaming regulations was a possibility, said that though Alberta's three Treaty areas are working to form their own gaming commission, it isn't likely that it will be finalized before the end of this year.

The Enoch Band, located just west of Edmonton, and Louis Bull of nearby (50 miles) Hobbema have both already signed deals with

a Nevada developer who estimates the cost of the two casino projects to be around \$30 million (US) each. Initially the bands sought government's blessing on the projects, but were told to wait until a review had been completed. They have now learned that the committee will be waiting until next year before releasing a separate report on Native gambling.

Enoch First Nations economic development officer, Lea Crate, said that his group would be willing to share revenues with other First Nations groups as well as government but they had no intention of backing down on an earlier proposal made to the province. He was speaking about a proposal made by the First Nations Gaming Congress, in which they said they'd be willing to give up their quest for casinos if the province would give them \$100 million a year—what they consider to be a fair share of the current revenues being realized by government.

A spokesman for the Las Vegas-based Horseshoe Gaming Association, said to be the backers of the two local deals, has indicated that similar set-ups in the United States are bringing in profits of about \$1.5 million annually. The association's gaming director, Dennis Piotrowski, also said that once his group's investment has been paid off, the Bands would take about 60 percent of the total profits generated each year.

Dubuc said the local groups are prepared to challenge government for the rights to make money on gaming. And that's why, he says, they are going ahead. "Someone has to pick up the ball and force government to deal with us."

Judy Gordon, the MLA heading the lottery committee considering the plans for gaming development in Alberta, said that her group had not included Native gaming, and that more time would be needed to investigate the issue before making comment.

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IAA seeks new direction

by Brian Savage

The Indian Association of Alberta (IAA) is relocated to the Samson Cree office in Hobbema, staff are gone and its glory days seeming locked in the past, but president Mel Buffalo struggles to keep the organization going.

This month marked the death of past IAA president Eugene Steinhauer, a vociferous defender of Native rights and a reminder of the strength the IAA once commanded.

Throughout the 1980s, the respected Native leader led the fight for Aboriginal rights. On the provincial stage, in 1980, on a few days notice, the late Native leader organized a huge rally to protest the Loughheed government's views on Native rights. And internationally he travelled to London to reinforce the demands of Natives that their rights be included in Canada's new constitution.

But the IAA slowly paid a price for its activism, says Mel Buffalo.

"I've gone nine months now without a salary," says Buffalo. "I go back to the elders and they say, you know, the Association survived at the start without any federal or provincial support, just support from the people. I take heart from that."

"I don't want to go back into the provincial and federal funding fiasco. (You) can't bite the hand that feeds you. The IAA had been very effective in stopping the Prime Minister's agenda and now we're paying for it."

Buffalo adds that the PM is "leading the charge" against Natives and once the Association is out of the way, "it's going to be much easier for them to do whatever they want."

Buffalo sees a clear parallel between the plight of his Association and the troubles besetting Ovile Merello and the Assembly of First Nations.

"The government is saying the same thing to the AFN it said to us: do you have the support of the chiefs? If the chiefs come forward and say the AFN doesn't speak for me the government says we can't rightly give you

funding. You're not supported by everyone across Canada, so we'll have to cut you back."

"We say we have the support of the chiefs and the 43,000 members but that wasn't good enough for the government."

Added to Buffalo's anger is the revelation that the funding cuts to the Association came from the Deputy Minister of Indian Affairs, Arnold Goodleaf, a Mohawk.

The search for a new direction for the Association will be the focus of a special assembly to be held at the end of the month in Hobbema and people from Treaties 6, 7, and 8 will participate.

In the meantime the Association is addressing its concern about health care for Natives by setting up court injunctions to block the government from passing any legislation until treaty rights are clearly defined. This would also put a moratorium on the proposed health care cuts to come into effect in October.

Also in October, a meeting is scheduled to take place in Vancouver for the many housing associations from across Canada. Buffalo has lobbied for this meeting for over a year to discuss Native housing problems on and off reserve and the government has continually put it off for budgetary reasons.

"Suddenly last week they sent out a call saying please send your delegates for this housing meeting," says Buffalo, pleased that in some way the Association can still make its voice heard.



International Education Conference upcoming

The 26th Annual Convention of the National Indian Education Association (NIEA) will be held on November 11-15, 1995 in Tucson, Arizona. The theme of the convention is NIEA: The Challenge and Promise—Our Vision for Indian Education Tomorrow.

Conference co-ordinator Lee Cook says that "this year, on the heels of the 25th Anniversary of NIEA, we expect a highly motivated crowd, affected by or confronting serious and/or devastating cuts in Indian education funds for next year and for the foreseeable future. Indian country, once again, needs to mobilize its many political, economic and education resources to maximize their collective strength and to minimize the threats to the already dwindling educational resources for Indian children."

In addition to the general assemblies and workshops, recreational programs will include a traditional feast and cultural night, the NIEA pow wow and the annual award banquet and dance. For more information contact Lee at (520) 294-5875 or fax (520) 294-0613.



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Aboriginal Education

Metis student makes the grade

by John Copley

Tony Ulriksen is a Metis student from Saskatoon, Saskatchewan. He's currently enrolled at Moose Jaw's Palliser Institute where he is about to enter his fifth and final semester, in the school's Instrumentation Engineering and Technology program.

"It's been a long and hard grind," said the 32 year old Ulriksen, "but it's been worth it." So far, Ulriksen has spent about seven years trying to attain his goal.

"Before I could be accepted into the school," he explained, "I had some serious upgrading to complete." This upgrading began with a two year effort that saw him graduate in subjects that included math, physics and geometry as well as the more difficult trigonometry.

"The last one was the toughest," he said, adding that his fourth semester proved even harder "when I was faced with the dreaded calculus program. Sometimes I thought it would never end, but knowing that my family was behind me made all the difference in the world, and now, thank goodness, I'm nearly finished."

And goodness isn't the only place Ulriksen puts his gratitude. He says that none of it would have been possible without the support of his employer, the CAMCO Corporation, where he's been employed for the past 12 years. He says that the company, which is involved in uranium and oil mining, "has really been a big part of the reason I was able to attend school." In fact, the company has not only paid the tuition fees for Ulriksen's courses, but they've also kept him on the payroll while he was attending school.

"My family is also a big part of my life and without their support I could never have come this far," he said. His wife Cindy, and their two children, Michael and Amanda, live in the family's home when Tony is away at school and sometimes they're apart for four or five months at a time. "But," explains Ulriksen, "they are really only a couple of hours away so most weekends, unless I have to study, I do manage to make it home." But that doesn't make it any easier for the kids, he says. "They really miss their dad so I'll sure be happy when this schooling is all over with."

Seven of the past dozen years have been Ulriksen working with one of CAMCO's two four man technical teams and more than 14 months of this time has been spent in a classroom at the Palliser Institute.



Phyllis Eagle-Boadway, one of the school's directors, says Ulriksen "has proven to be a real role model for others wishing to pursue a career in technology."

"Tony is a real inspiration," she says. "He is very involved at the school and takes part in just about every program we have to offer."

Ulriksen says that he's especially fond of participating in programs that see high school students come into the institute in order to gain more knowledge about the field he has chosen to pursue. "I am also involved in the school's newspaper and write editorial features whenever I can."

Ulriksen says that his age has not become a factor, and that though he's one of the oldest in the engineering program at Palliser, "I am the junior and youngest member of the team when I return to the work site."

Once he's successfully completed his studies, Ulriksen will have to pass the province's tough journeymen's exam, but says the effort will all be worth it, especially in the area of finances. "Passing the exam and getting a journeymen's ticket," he explained, "should see me receive a considerable increase in salary."

Twenty-five of the original 28 students that first entered the Instrumentation Engineering Technology program are still involved and Ulriksen says that most will graduate. He is one of two Native people enrolled in the current program. Ulriksen's last semester begins in January of 1996.



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ACES wins with Job Finders Club

by John Copley

Ron Bell is the facilitator of the Aboriginal Centre for Employment Strategies (ACES) Aboriginal Job Finders Club. A Metis teacher with university degrees in Arts and Education, Bell comes to the Edmonton institute from Prince Albert, Saskatchewan.

As head of the organization's Aboriginal Job Finders Club, Bell says he feels that "the key to success, both in business and in school, lies almost solely in the desire and attitude of the student." He says that past experience has shown that success doesn't come without effort. "A person must have the right attitude. He or she must want to succeed, must want to get ahead, must want to put in the necessary effort." The second criteria, he explains, is being active. "A student or would-be worker must give 100 percent of themselves by participating fully in any endeavour they take on. They must be operative, energetic and resourceful." The third and final key towards achieving goals, says Bell, is being prepared. "One must study the marketplace. He or she must understand what they are getting into. Before every job interview, for example, a prospective employee must ask themselves, 'do I understand the market I am trying to get a job in? Do I know what I want and am I truly familiar with what this particular company expects in their employees? Do I possess the qualifications they are looking for? Do I know the name of the person I am going to see?' It may seem silly," added Bell, "but if one is not prepared, chances are that they will be stumbling over themselves before the end of the interview—and that will be the end of that." Helping their students, and others who come into their resource and referral centre, achieve their goals, is the aim of the Aboriginal Centre for Employment Strategies. Bell says that helping students achieve their education is not enough. "We are also in the business of helping these students get employment. Education is great but it means little if one can not make use of their knowledge and their abilities," he said.



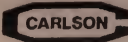
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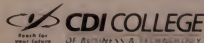
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We encourage all those who contribute to Native Education. Best wishes, especially to the students in the 1995/1996 school year. A message from

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Brandon Friendship Centre adult upgrading program

In 1985 the Brandon Friendship Centre implemented an adult upgrading program in response to the large number of adults who came to the centre requesting assistance with what were considered everyday reading and writing tasks. The program began with four students whose goals were to develop functional literacy skills in order to more easily deal with these literacy tasks. Funding was and is currently provided through the Department of Education, Adult and Continuing Education Branch.

From this modest beginning the program has grown to provide literacy upgrading to approximately thirty-five adult learners each year. The goals of the learners have become more sophisticated over the past years. More and more of the learners are requesting upgrading that will enable them to access secondary education or some form of advanced training.

The upgrading program is governed by a board, the Literacy Working Group (LWG) comprised of community members who are interested in supporting and advocating on behalf of the program.

At present the program is run by two staff members. The Adult Education Facilitator, Diane Eastman, is responsible for all aspects of program development and implementation. She is assisted by the classroom aid, Barbara Bridges.

Diane holds both Professional Teaching B Ed. 4 and Special Education Certificates. In 1993 she was the recipient of the Lieutenant Governor's Literacy Award. She has been facilitating the program since 1985. Her abilities to share her experience in her field has enabled her to conduct workshops for her peers in Manitoba, Alberta and St. Lucia, WI.

Barbara came on staff last year as the program assistant. She has completed the course work for the Level I Certificate in Literacy Instruction offered by the Adult and Continuing Education Branch and has completed portions of the Level II Certificate as well.

The Brandon Friendship Centre contributes to the funding of the Adult Upgrading Program with events such as the upcoming art auction and dinner which will be held on October 26 at the Victoria Inn in Brandon. For more information contact Darlene at (204) 727-1407.

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The Brandon Friendship Centre's Adult Basic Literacy Class is hosting an Art Auction and Dinner at the Victoria Inn, Brandon, on Thursday, October 26, 1995. Everyone is invited to share in an exciting evening full of entertainment and ART. Tickets are \$25.00 and can be purchased through the Brandon Friendship Centre.

We welcome Artists interested in donating pieces for this fundraising event to contact Darlene at (204) 727-1407 before October 13, 1995 or fax (204) 726-0902.

ARTSTREAM

Edwin Calprobe (right) is an artist and student attending Artstream, a joint project between Calgary-based Alberta College of Art and Design and AVC. His art appears below.



LEFT:
Untitled, 1995
Medium
Ink on Paper



RIGHT:
Wild Buffalo's
Running Wild
(CD Cover) 1995
Medium, Mixed
Media on Paper



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Just For Fun Video Games

...it's one of a kind for kids of all ages

by John Copley

"Our philosophy is try before you buy," says Penny Tappenden of Edmonton's, Just For Fun Video Games. And though she says running two locations can be trying at times, she insists that customers will not leave her stores unhappy.

"We have a product for every kid, no matter how old he or she might be," explains Tappenden who is describing her product line of previously owned video games and players. "You name it and we've probably got it. Nintendo Super Nintendo, Sega and Sega Genesis, IBM software, CD Rom games, 3DO, Panasonic systems and games—something for every player."

Penny Tappenden is in the business of buying and selling used video systems and games and says her business is unique and one-of-a-kind.

"I think we have the largest selection of games and equipment in the city," says Tappenden. "We also have an extremely large selection of CDs to choose from."

And how does she get such a selection. "That's exactly what I want to talk about," she said. "We get them from our customers and we are always looking for more. Kids and adults alike are big fans of video games, but once they've played a game a few times, they tire of it and want to try something new. When this happens, come and see us. We'll not only make you a good deal on the one you no longer need, we'll provide you with the biggest selection of used games in town. Complete systems too."

Tappenden offers another advantage that most used goods merchants don't. She gives her customers a guarantee on the products they buy.

"Every game is guaranteed to work on the customer's equipment, as is every CD we sell,"

explains Tappenden. "And if a customer buys a complete system from us—or components like controllers, we offer a 30 day guarantee."

And Penny says she won't cause problems in the family either. "We will not buy anything from kids under 16 unless they have approval from their parents," she said. "We like to promote good fun and entertainment and we try to do it to fit the customer's budget. We are always offering specials every month. This month, for instance, if a customer buys anything from our large selection of Nintendo games, we will give them a new controller at no charge. A new controller is worth about \$20."

An average game at Just For Fun sells for about \$30—one can pay upwards of \$100 when buying the same game new. Penny says the advantage of buying used is great. "We guarantee it to work and that's pretty well the same guarantee offered when you order a new one. Why pay more when you can shop in our store?"

Penny realized the potential for trading in used CDs and video games by watching the actions of her own three children. "My kids taught me a little about this business," she says explain-

Continued on Page 33

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SOD TURNING

Ronald A. Irwin, Minister of Indian Affairs and Northern Development (left) and Siksika Nation Chief Strater Crowfoot turned the sod to the First Nation's Junior/Senior High School this past summer. Minister Irwin presented Chief Crowfoot with a plaque commemorating the event. The 6,120 square metre school, which will house up to 475 students, is scheduled for completion in September 1996. The Department of Indian Affairs and Northern Development contributed \$7.9 million toward the \$11 million facility. The Siksika Nation provided the additional funding.



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Garden Hill First Nation, Chief and Council and

Garden Hill Education Authority Board Members would like to say how nice it was to have our young people visit us from the respective city schools for a while. Thank you, students, for your time with us.

May God bless you all as you go back to your studies, and have a safe journey.

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Garden Hill Education Authority

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by John Copley

AVC's equipment operator program sees students spend time both in the classroom and on the job. As with many other programs, government cutbacks in funding have forced AVC to find other ways of achieving a financial break-even point. They get this extra money by finding timber that, once cut by the students-in-training, is sold to the local mills.

Anyone interested in the programs can contact Nelson Lutz at AVC's Slave Lake office by calling (403) 751-3915.



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[illegible]

Phragmites (L.) Trin. (Common Reed) is a dominant species in the marshes of the estuary. The common reed forms a dense expansion in the marsh community of both Mississippi and the bayou.

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...Moving beyond the legacy of an alcoholic family

by Shirley Servino

Children who grow up in an alcoholic or addictive environment carry with them feelings of shame, secrecy, low self-esteem and a need for control that can have a major impact on relationships in their adult lives. Discovering others had similar experiences and reaching a better understanding of their past can make a difference.

"What people tell me is that very often their experience in an alcoholic family was not something they ever shared or talked about outside their home," says Ann Kuva—an Adult Children of Alcoholics (ACOA) workshop facilitator since 1987.

Kuva, a former teacher with specialized training in adult education and pastoral counselling, began working in this field when she started to look at her own family history and realized how growing up in an alcoholic family had affected her husband.

"It's very natural for children to feel responsible for painful childhood situations and many children of alcoholics continue to carry that sense of responsibility into their adult lives," Kuva says. "Talking about it with other people can help to change that perspective. It helps people to feel less ashamed and less responsible for what transpired in their own homes and families."

Kuva will be leading a workshop for the Pastoral Institute of Edmonton called *ACOA: Beyond the Lingerin' Legacy* starting Monday, October 2. The workshop will run from 7:00–9:00 for six Mondays at a cost of \$150

per person. Participants will explore the rules and attitudes they developed in their families and the way that this learning may be continuing to impact on them.

The impacts vary a lot, according to Kuva, but some of the more common ones are what she describes as "that sense of responsibility that unconscious belief that things are their fault, that if they just worked harder, tried harder, did better things would be different."

Other common feelings are a sense of shame, a sense of secrecy, a feeling of not quite belonging. Or they may have a sense of not quite measuring up. "If you really knew me, you wouldn't think so well of me," is a common feeling, says Kuva.

Low self-esteem and an inability to trust others and to trust oneself are often issues. Sometimes in order to deal with traumatic childhoods children cope by shutting down their emotions. "They fear that they will become too emotional, so they hold back on their sadness as well as their joy," says Kuva, leading to feelings of depression as adults. But, the overriding sense of responsibility and need for control is the major impact. "This often makes ACOAs very competent and responsible individuals," says Kuva, "But it can also be very tiring."

She explains that life can be very frightening for children in chaotic and abusive homes and so they gain control wherever they can in order to give themselves some stability. Unfortunately they grow into adults who need to be in control and can become very threatened or frightened in situations in which they aren't in control.

"This can be a problem in relationships, because they can be very controlling," Kuva says. "They need to know where people are going and whether or not people love them. They can have trouble distinguishing between what they can and can't control—like other people."

Kuva values the resourcefulness and the abilities that ACOAs have developed in order to survive. "I like to help them to value those qualities in themselves and see what wonderful resources they have for their own continuing growth and recovery," she says.

To register for *ACOA: Beyond the Lingerin' Legacy* or for more information on counselling services and other courses offered by the Pastoral Institute of Edmonton, call (403) 482-2424.

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ACES, Continued from Page 12

"assumes a serious position" in the role they play within the organization. "Our mandate is to help place a minimum of 60 percent of our clientele into the work force; it's a goal we do not take lightly. And not just anyone meets the criteria for acceptance into the Club. It's a very competitive club," explains Bell. "Only about 30 percent of those applying are accepted. We limit each of the three week sessions to between 12 and 15 people. Criteria includes education, experience and attitude. One must have sufficient education to meet the requirements of the job market. Experience often replaces the need for additional education. By this I mean that if a client comes to us and they already have 10 or 15 years experience operating a bus, or working as an auto mechanic, for example, it's likely they'll be able to find quality employment without too much upgrading."

The final criteria for the Job Finders Club is attitude. "One must be willing to participate," emphasizes Bell. "Flexibility and focus are crucial. A person must be willing to make sacrifices. We have standards that we live by and in order to be successful, our students must be willing to constantly assert themselves and to make every effort to ensure that they achieve the goal of the Club—and that's to find meaningful work in an environment suited to their abilities and their desires."

And that desire and willingness to participate is the only cost for those wishing to get involved in the Job Finders Club.

"We welcome any person of Aboriginal ancestry, regardless of whether or not they've completed educational upgrading," explained Bell. "If the desire is there, if the experience is there—we urge you to come here. Chances are good that we'll be able to help you get started in the right direction."

The Aboriginal Centre for Employment Strategies welcomes all Aboriginal persons who have a desire to improve their life, their job and their future. Further information can be obtained by calling the centre at 423-2237. ACES is located at #200, 10414-103 Avenue, Edmonton.

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B.C. Land Claims

B.C. Treaty Commissioner gives review process

by Brian Savage

Troubles are plaguing Native and non-Native relationships in B.C. today and much of the focus seems to be centred on negotiations between bands and the provincial government.

Critics are condemning the B.C. Treaty Commission as a waste of millions of taxpayers' dollars without accomplishing anything and Natives, in and out of the process, have criticized it.

Yet Alec Robertson, chief commissioner of the B.C. Treaty Commission, observes that despite criticism against the negotiating process, more bands have just signed on.

"There's close to 50 in the process now, we just had another five sign on."

"If you look at it from our perspective of the B.C. Treaty Commission, the system is going well, in the sense that those in the treaty process are upwards of 70 percent of the Aboriginal population."

There are a number of stages involved in the process with stages three and four having the band enter into negotiations with the two governments, federal and provincial.

"We're finding that so far the First Nations are moving through the stages faster than seven anticipated and are now putting together seven tables of people who are negotiating agreements in principle and there's a large number, about 25, entering into the framework stage while the others move through readiness."

By next year we expect the bulk of the First Nations to be in negotiations. That will be an important phase because it will really test the two governments as to their ability to put together negotiating teams to handle that many tables."



Robertson says the commission has not yet responded to charges by political parties that the process has wasted millions of dollars but observes, "Remember, we're into an election year here and the treaty process is considered to be on the political agenda because it is preconceived that somehow or other the current government is vulnerable on this issue. There is a great deal of political rhetoric going on about the process, claiming that it's flawed but there's very little substance in these claims."

"Negotiations have not really started and they're throwing out expressions like, the Aboriginal population has unrealistic expectations, based on some rather flimsy evidence. It's hard to accuse anyone of unrealistic expectations until you know what it is they expect."

Robertson says it is easy for parties not likely to form the next government to criticize but special attention must be paid to those parties who have a valid chance of forming the next government.

Contemplating a possible NDP defeat, Robertson admits there may be some changes in the treaty process, "but I'm not of the verdict that there's going to be any radical changes. Certainly the Liberal party has not indicated any."

And what is the alternative to the treaty process, asks Robertson. "Go back to litigation? Say shut (the process) down and deal with the wave

of protests and blockades that will follow?"

As for charges that the process is too slow, Robertson is quick to respond.

"Our First Nations are moving through the process faster than predicted and there's no up side for the First Nations in dragging out the negotiations. After all, they have to borrow money to do this, and this runs up the cost."

"If anything, there's an almost unfair incentive on the First Nations part to have to move more quickly than the government."

"It's not surprising that not all of the First Nations have jumped into the treaty process. Some are suspicious that it's going to turn out to be the same old failure of the government to follow through and actually enter into meaning-

Continued on Page 28

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Continued on Page 3

B.C. bands protest mountain development

by Brian Savage

Action taken by Pentiction area bands to show their concern over proposed massive land development around the Apex Alpine ski resort has brought threats of retaliation and ultimatums from the province.

Stewart Philips, a spokesperson for the Okanagan Tribal Council told *Alberta Native News* that "Last November to December we had a blockade up for 35 days. There were three separate communities involved, the Pentiction, the Upper Similkameen and Lower Similkameen."

"At issue is a ski resort that announced a huge expansion plan and it's really a real estate residential development, high density housing, condos and hotels."

"We were concerned about the impact it would have on the environment so we petitioned the provincial government to evaluate the impact and they refused."

"The minister of environment sent us a very rude one page letter at the end of October and not much longer after that the checkpoints went up."

According to Philips, the province was under "tremendous pressure" to end the blockade and from consultations with the bands an initial agreement was signed. Almost a year passed before things fell apart, as Philips explains:

"Within the initial agreement there were provisions to negotiate a final agreement, an elaboration of the principles, processes and procedures of the initial agreement. We entered into those negotiations but unfortunately the province tried to manipulate the negotiating process by bringing in some very difficult and complex legal issues regarding jurisdiction of roads through reserves."

Philips says the bands were under "tremendous" pressure to incorporate road jurisdiction into the talks but, not being part of the initial agreement, the bands had no mandate to pursue

"Essentially the agreement we reached back in November was to allow unimpeded access in return for a series of comprehensive environmental studies. As long as the agreement was in effect the access would be there, generally with no attempts to close it or set up checkpoints."

In response to the government's initiative to buy the land around the roads for \$1.3 million, Philips replies:

"We simply told them the roads weren't for sale; the transfer of ownership and jurisdiction from federal to provincial was non-negotiable and (we) rejected the offer."

Relations between the bands and the province soured, with Victoria giving out deadlines for Native negotiators, but Philips notes that government negotiators often failed to meet their own rules.

"They walked out from the negotiating table in July and they said they'd be back in two weeks. They got back to us in a month. When the talks restarted we asked for a week extension to go to our communities to discuss the issues and they said absolutely not."

Philips adds that without consulting their constituents, the Native negotiators had to decline the government's request to include road jurisdiction, provoking a government press conference where officials declared the talks over.

"We spoke to the media to say that in our view the initial agreement is still in effect, legally binding and enforceable."

A court challenge to determine this will be initiated by the bands, adds Philips.

"We have said publicly on many occasions that we shall utilize all means to protect the Seven Peaks area."

This includes engaging the Price Waterhouse accounting firm to determine the exact scope of the housing and ski development at a large financial cost to the bands.

The developers have what Philips calls a "mas-

when Crown land was acquired for \$5000 an acre. Thirty years later the land now fetches approximately 250,000 according to Philips.

The rancor with the government has had a fallout with relations between Natives and non-Natives suffering.

"I've been involved in Indian politics for over 20 years and I've never seen the climate this volatile," declares Philips. "The polarity in this province between Native and non-Native, is absolutely amazing."

Philips blames this on government "fumbling" stemming back to 1990 when an agreement was signed to form a Treaty Commission.

"None of the parties that signed that agreement had the authority or mandate to do that," declares Philips.

"The Task Force became operational in Febru-

Continued on page 27

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Champagne and Aishihik First Nations sign tripartite framework agreement

The Champagne and Aishihik First Nations, Canada and British Columbia last month signed a framework agreement which starts agreement-in-principle negotiations.

The framework agreement identifies the procedures, time lines, and the issues that will be negotiated. These issues include: land, cultural and heritage issues, resources, economic activity and governance. The parties target completing an agreement-in-principle within eight months and aim to have a completed agreement within 18 months.

The signatories are Chief Paul Birkel, Indian Affairs and Northern Development Minister Ronald Irwin, and Aboriginal Affairs Minister John Cashore.

"The framework agreement is significant because we believe it will result in an agreement-in-principle before February 21, 1996," said Birkel. "We have fought long and hard to reach this point and look forward to fair and equitable treatment that will provide another cornerstone in concluding our treaties with Canada and British Columbia."

The Champagne and Aishihik traditional territory in British Columbia is located in the northwest corner of the province bordering on the Yukon and the Alaska panhandle. The Champagne and Aishihik First Nations concluded a treaty in May 1993 addressing their Yukon territory. The Yukon treaty provides for the ongoing negotiations regarding their traditional territory in British Columbia.

Copies of the framework agreement are available to the public.

Province pledges commitment to Nisga'a's settlement

"British Columbia remains committed to reaching an agreement with the Nisga'a and that is our goal for the very near future."

That was the message delivered by Aboriginal Affairs Minister John Cashore to his federal counterpart, Indian Affairs Minister Ron Irwin, at a working dinner hosted by the province last month. "I would hope the governments will be resolving their cost-sharing differences in September, clearing the way for an agreement with the Nisga'a and all future treaty settlements," Cashore said.

The meeting focused on the Nisga'a negotiations and on the federal-provincial cost-sharing agreement that applies to all treaties in British Columbia. Negotiations broke down last month after Ottawa refused to abide by the terms of the agreement signed in 1993.

Cashore said the first step in getting negotiations back on track is for the provincial and federal governments to resolve the cost-sharing impasse, "so that all British Columbians have confidence that we are getting fair value for the land and resources that will be negotiated."

Describing the meeting as tough but productive, Cashore said, "While differences remain, I've instructed my staff to fast-track the cost-sharing discussions."

Sechelt, Canada and Province sign framework agreement

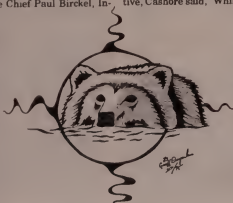
A framework agreement setting out the main issues for negotiation and outlining the process for the agreement-in-principle stage of the B.C. Treaty Commission process was

signed last month by the Sechelt Indian Band and the federal and provincial governments.

Signing the agreement were Sechelt Chief Garry Feschuk, Indian Affairs and Northern Development Minister Ronald Irwin and Aboriginal Affairs Minister John Cashore.

The framework agreement identifies 23 issues for negotiation including the selection of lands, fiscal arrangements, the protection of the Sechelt Indian Band's culture and heritage, and other resource and environmental management issues. The openness protocol, included as part of the framework agreement, demonstrates the commitment of all parties to an open negotiation process and recognizes the role of the Sunshine Coast Local Advisory Committee in providing advice to federal and provincial negotiators.

"I sign this historic agreement on behalf of our past leaders and elders, recognizing their wisdom, guidance and efforts that have made this day a reality," said Feschuk. "In the next few months, we will attempt to put paid to the debts of the colonial past and create a meaningful future for our people, ensuring that our children, grandchildren, and future generations are protected. We want to take our rightful place in our traditional territory, in our province and in our country."



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Focusing Our Resources

Amoco: Changing with the times

by Dave Newman, Chairman and President, Amoco Canada Petroleum Company Ltd.

I can't think of a better illustration of the pace of change at Amoco Canada than our recent commitment to sponsor the youth award component of the National Aboriginal Achievement Awards. Let me put that sponsorship in perspective.

In years past, Amoco was much like many other companies. Although our field operations always affected such neighbours as First Nations, we often neglected to recognize the importance of their interests as we pursued our own.

It's a reflection of changing times, I think, that our attitude has changed so much. Today we understand that our neighbours have a legitimate voice in our operations if what we do affects their lives.

We recognize that it makes good business sense to work closely with our Aboriginal neighbours. As long as Amoco Canada is in the business of producing oil and gas, we will need to work closely with First Nations.

An excellent illustration of the extent to which we have accepted that reality is our Aboriginal policy, which addresses employment, education, cross-cultural awareness, Aboriginal business development and public consultation. We understand the importance of good relations between ourselves and First Nations, and have given a great deal of thought to how best to achieve them.

We believe that focusing our energies and resources on youth will enable us to have a positive impact on the future of Aboriginal people. If we have a single mission with respect to First Nations, it is to play a role in creating sustainable self-sufficiency through education.

We want to work with Aboriginal communities to help implement their educational plans and



initiatives. We see ourselves supporting positive role models and mentorship, for example, and providing scholarships and internships.

To give our commitment a national face, we recently became a sponsor of the National Aboriginal Achievement Awards. Amoco Canada stands with pride behind the highest honour the Aboriginal community can bestow on a youth.

Prior to Amoco's involvement, the first recipient of that award was Sharla Tiakohatehken Howard, who set the standard of excellence for achievement, discipline and commitment which that award embodies. A fine scholar and athlete, Ms. Howard is now an engineering student at the University of Waterloo. Our hope is that future recipients will also serve as powerful role models for Aboriginal youth.



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Conflict on the Fraser

by Brian Savage

With tensions high between Natives and non-Natives across B.C. one of the flashpoints has been the dispute between Aboriginal and non-Aboriginal fishing groups on the Fraser.

Ernie Crey, head of the Stolo Fishing Authority, does not expect much improvement in the war of words.

"The 10.7 million fish that the Pacific Salmon Commission thought would be returning this year simply are not coming in anywhere close to that number so Fisheries Minister Brian Tobin closed all the fisheries."

"Rather than put up with all the quarrelling between the fishing interests he sought to keep the political whodid in check by getting the groups to share the small numbers available for harvest."

Crey says Native fishermen declined the offer because Aboriginal fisheries are "constitutionally protected" stemming from the famous Sparrow decision. "If there's a fish surplus for harvest it must go to the Aboriginal fisherman. We are never going to concede after all those years of struggle, to put the Sparrow decision aside."

"We had to fight people, including the federal government, who denied we even had a right to fish; it's not that we want to see commercial fishermen suffer or undergo hardship," declares Crey.

He is critical of the Reform Party with their "notion of don't give identifiable racial minorities preferential treatment."

"Anyone remotely associated with the fishing industry knows our fisheries are managed domestically but the commercial fishermen are managed by an international body, a joint Canada-US body. Both countries surrender their management authority annually to the Fraser Panel, made up of industry representatives like the gillnetters and the commercial processors. They decide if there's going to be fishing, not the Department of Fisheries."

"So those people out there protesting should know it's their own representatives that are scheduling their fishing, not Mr. Tobin or ourselves."

Crey calls a gillnetter protest of the government's actions on the Fraser a "bogus issue" and notes that the majority of the commercial fishing fleet is mobile and can go further out to sea to intercept the fish before they get to the Fraser. "It's a complete false-hood," says Crey, "this notion of poor oppressed non-Aboriginal males sitting on the embankments with starving families, it's a lot of misinformation."

Even more troubling will be a new development which Crey feels will play into the hands of certain political parties and interest groups.

"There's going to be a serious shortfall of spawners reaching the tributaries of the Fraser River," declares Crey, who predicts critics will then target Native fishermen once again. You'll hear, says Crey, "about an out-of-control, unenforced, unregulated Indian fishery and like in 1992 and 1994, will lay responsibility at the feet of the Aboriginal fishery."

Crey believes some groups will try to embarrass Tobin into giving up his support of the Native fishery but believes the media has gained some insight into the agendas of these groups and organizations.

"If you start allowing large commercial harvesting while the fish are returning in smaller numbers, then you have the recipe for a shortfall of spawners reaching the spawning ground, and we fish after everyone else, but industry types associated with one or more of these political parties will make political hay out of this and point the finger at us."

"We're going to the media now to say that groups are trying to make us the scapegoat is pure and utter nonsense."

Crey sees the current situation on the Fraser linked to the growing troubled relationships between Natives and non-Natives right across the province. "You have the Reformers on the federal scene and the Liberals on the provincial scene kicking up a fuss about people losing their cottages and whipping up a frenzy about the treaty process. Now you have the situation where every small group of non-Aboriginal people feel somehow their interests are involved here."

Crey sees such fears and complaints based on lack of understanding and knowledge about the background of the issues, not just in the fishery but the treaty process.

"If people took the time to read well-informed books on the subject and took the time to go to some of the forums on Aboriginal rights questions, they would probably go away with a lot of their anxieties relieved."

Crey believes that political parties are trying to capitalize on what he feels is the lack of information regarding the treaty process.

"They're attempting to make political hay out of it and are adding to the anxiety levels out here and not adding much to the process."



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and the greater likelihood for significant adverse environmental effects." The company has proposed to produce more than 3,000 metric tonnes of ore per day once they are in operation.

A variety of environmental issues are included on the list of Cheslatta worries if approval for the project comes too quickly and without intense study. These include a high concentration of metal and other contaminated discharges once the mine is underway and the use of dangerous acid-making waste rock in the construction of

Continued on Page 24

Cheslatta First Nation questions quick decisions

by John Copley

The chiefs of the Cheslatta Carrier Nation of Burns Lake, B.C., are expressing concern over the proposed creation of the Huckleberry copper mine. Though they have neither condemned nor endorsed the project, Native leaders say they feel that proper investigation into the environmental dangers are not being carried out and they believe the decision is being hurried along because of pressure by the province's mining industry.

Dana Wagg, a natural resource advisor, writer and researcher for the Cheslatta Nation, says that Chief Marvin Charlie and his Band Council are hesitant to make a quick decision about the future of the proposed mine.

The final decision, says Wagg, "is something the Cheslatta Nation would have to live with for generations, and at this point there is no indication of any benefits for the Nation." He also said that in addition to concerns the Band has about the impact the mine would have on wildlife in the area, they are more concerned with the possible dangers associated with the acid-rock drainage at the site.

Huckleberry Mines is a subsidiary of the Vancouver-based Princeton Mining Corporation, a company that is already involved in several mining ventures in B.C.'s interior region. It is also one of three mining projects that are currently being examined by the province's new (June/95)

Environmental Assessment Review Board (EAB). It is expected that the review and its recommendations will be announced near the end of this month.

It has also been announced that there is interest from outside the country, should the decision allow the mine to begin operations. Four Japanese companies have offered to purchase up to 40 per cent of the venture - providing that government loan them the money to facilitate road and power line construction to the proposed site. Included in this group of interested parties are the Dows Mining Company, Mitsubishi Materials Corporation, the Marubeni Corporation and Furukawa Ltd.

Wagg says the "Huckleberry project has been tagged one of the most controversial and complex mining proposals to confront the B.C. government in recent years." He explained that the project "was one of 40 (B.C.) projects earmarked for review by the EAB," and says he's dissatisfied with the short amount of time it took to review the mining operation's proposal, which "started on May 19, 1995 and concluded on July 7, 1995 - a mere seven weeks."

Wagg says that "inclusion on this list of projects to be reviewed under guidelines set down by the Canadian Environmental Assessment Act indicates that a more intensive and rigorous assessment is required because of the size of the project



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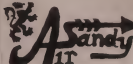
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Self-government plan too limiting

Native self-government has been receiving much criticism of late and in fact has all but been rejected by many of the nation's Aboriginal leaders. In Alberta, many chiefs have already expressed their displeasure over the way in which self-government is about to be implemented and now another voice has been added to fuel the flames to an even hotter level.

Phil Fontaine, the leader of Manitoba's Assembly of Chiefs, says that the current policies being set by the Department of Indian Affairs fall somewhat short of the deal that his province's Aboriginal people agreed to last year. He says that the newest version of the federal government's plan to exact self rule on the country's Aboriginal citizens, "has far too many limitations as far as we're concerned."

The newest plan, introduced by government during the first week of August, will give Bands control over a variety of domestic areas including education, social services, and health care, but would stop short of allowing Natives the rights over immigration, money policies and national defence. Other areas that would not fall under the jurisdiction of the Bands include such things as fisheries, environmental protection and gaming-for-profit. Decisions in these areas would see both federal and provincial laws reign as the supreme power, and their decisions regarding the above matters, would be absolute.

Fontaine told a group of lawyers at a recent Winnipeg meeting that last December's agreement gave Manitoba's Aboriginal people the rights to decide their own political and judicial matters, and that he would not accept anything less than was originally agreed to between the Assembly of Manitoba Chiefs and Ottawa.

Though Manitoba was the first province to negotiate an agreement with the federal government, it has always been understood that Indian Affairs Minister, Ron Irwin, would treat each province's Native population differently. Irwin has often said that what is needed by one group is not necessarily important to another thus he'd deal with each province in turn.

Fontaine says that his trust for Irwin is still intact and added that he felt confident that Irwin would honour the original agreement made last December.

"We still trust that justice will be done," Fontaine concluded.



Commercialization of antlers worries environmentalists

The commercial value of antlers is making some people rich but it has environmentalists worried. The antlers in question are not the ones still on the deer or moose or elk or caribou—but the ones these creatures have discarded as they wait for another set to grow.

It seems the old antlers are prized as a traditional Asian medicine—and a decent set of them can bring as much as a hundred dollars on the market. Once they've been ground down and made into a saleable product, however, the price goes up to about \$143 per kilogram.

It is illegal to hunt antlers in the national parks and there is now a plan to add provincial crown land and parks to the list. There is concern about the depletion of antlers from the timberlands. Normally returned to the ground in order to preserve the proper balance of protein and to aid animals in their quest for nutrition and food, antlers have been turning up by the truckload, thus causing government to consider implementing even further rules about scavenging them.

Manitoba's Riding Mountain National Park warden, Marvin Miller, said continued depletion of antlers could help cause an imbalance in forest soil and said that "people should be outraged when individuals decide to steal them and make a quick buck."

Manitoba's Environmental enforcement head, Dave Purvis says that his group is "looking at the whole issue of the commercialization of wildlife," and that "something must be done to address the problems we are seeing."

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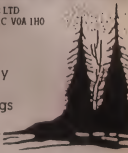
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Bright lights shine in Ft. McMurray

by John Copley

Doug Golosky is a northern Alberta Metis who makes his home in the same town where he was born and raised. "I've always loved it here," says the 46-year-old Ft. McMurray business man. He is a successful entrepreneur who started as a welder, and turned his talents into an extremely successful venture.

"I opened a small welding shop to start with," remembers Golosky, thinking of the 1200 square foot space he began with back in 1984. But that shop got a little bigger each year and after just five years in business, Golosky's Clearwater Welding & Fabricating Ltd. moved into its present location, a 16 000 square foot facility that houses not only the most modern welding shop in the area, but is also home to the company's fabricating division.

Persistence, hard work and a little good luck are some of things that Golosky says have helped his business to become successful, but he thinks the real reason for making it "is being honest and reliable and doing the job right the first time." And, he adds, it really "makes all the difference in the world when you have your family behind you."

When Clearwater Welding first got started the "company had two employees and enough equipment to make it work," remembers Golosky. And how did the company continue to experience growth and performance in the highly competitive Ft. McMurray market?

"Treat your customers with the respect they are due. Success comes from being on time and living up to your word and by providing the best product, the best service and the best people that you can."

Work site safety has always been an area of concern for the Clearwater owner, and he says the one thing the company is very particular about is safety standards and accident records.

"The company," says Golosky, "strictly adheres to and enforces a comprehensive safety and quality control program throughout its operation. We are committed to ensuring that our employees are properly trained, experienced and where

applicable, certified to meet or exceed industry standards." The company's policies on safety have earned them five consecutive years (1990-1994) of awards in leadership. In fact, Clearwater Welding and Fabricating has won a variety of awards. The first came in 1987 when Syncrude awarded them a special Outstanding Achievement Award for their hiring and training practices with the region's Aboriginal population. In 1989 Clearwater Welding received the Ivan Ahenakew Award, an annual presentation sponsored by various oil companies. In 1991 Golosky became an award winning businessman when he was presented with the Regional Aboriginal Recognition Award, a presentation given because of outstanding entrepreneurial achievements.

Clearwater Welding and Fabrication Ltd. offers both an in-shop and mobile welding service. With 20 fully equipped welding rigs, a 20 ton crane, D4 Cat, D7 Side Boom and a rubber tired 416 Caterpillar backhoe, the company is able to handle just about any kind of job. The welding shop as well as a fully equipped machine shop located at 8124 Fraser Avenue in downtown Ft. McMurray, offer both a 20 000 square foot yard and storage area and 16 000 square foot shop.

"Whether the customer's service needs are conventional or unique, we have the expertise, the equipment and the resources and we can tailor them to meet the needs of the customer," assures Golosky.

The company's fabrication shop also has much to offer its customers. ABB approved pressure pipe fabrication and repair and fabrication of pressure vessels are just a couple of the services offered in this area of the business. Among other services provided in the fabrication shop are brake and shear, tuff studding and abrasion plates. A 24 hour mobile or shop service is always ready to meet the demands of the business. And all work has the stamp of an API Approved inspector.

Golosky says that his company is able to take on huge projects because of the company philosophy towards doing business.

Continued opposite



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Mikisew Cree First Nation build air hangar/terminal complex

The Mikisew Cree First Nation (MCFN) have commenced construction on a hangar/office/terminal facility situated at the Fort McMurray airport, located 450 kms north of Edmonton. The \$850,000 project owned by Mikisew Commercial Properties Ltd. was awarded to MSD Corporation as a design/build project.

The MCFN has secured Syncrude Canada Ltd. as tenants for a new hangar/office complex and Contact Air for a new terminal building. "It is the desire of the Mikisew Cree First Nation to meet its goals and objectives through economic development and partnering within the Regional Mu-

nicipality of Wood Buffalo," commented Chief Archie Waquan. The new complex is scheduled for completion mid-December this year.

A sod-turning ceremony was held September 18 at the project site. Chief Archie Waquan and representatives of Syncrude Canada Ltd., Contact Air and the Regional Municipality of Wood Buffalo participated in the ceremony.

MSD Corporation (Mistee Seepee Development Corporation) and Contact Air are wholly owned by the Mikisew Cree First Nation. MSD Corporation opened a branch office in Fort McMurray in February of this year.

Bright lights, Continued from Page 26

"By utilizing an integrated approach throughout its operations," explains Golosky, "CWF can develop and provide the appropriate formula of services to fully undertake projects of any magnitude. Through a 'goal orientation' philosophy and management approach based on stringent safety and quality control programs, this company maintains efficient operations and an excellent workforce. This is a positive combination which translates into our ability to deliver quality service at very competitive rates."

Clearwater Welding and Fabrication Ltd. is a member of the Northeast Alberta Aboriginal Business Association (NAABA), an organization set up about two and half years ago by a number of Ft. McMurray's Native businessmen.

"There were no Native controlled business associations here before," says Golosky. "We realized the need for good support services. We need to work together. NAABA was formed to ensure that a good working relationship between Native businesses was in effect. Right now we share equipment and work together on various jobs. We hope to expand our area of services as we continue to grow."

NAABA currently has members from Ft. McMurray, Goodfish Lake, Ft. McKay and Fort Chipewyan and though the membership is small (18 members) Golosky says he feels the same about NAABA as he did when he first decided to go into business for himself.

"Perseverance and a little good luck," smiles Golosky, "can go a long way."



Mountain development Continued from Page 19

ary '91 and printed and published its report by June. It was slapped together and there was no opportunity for input from the community level, there was no public awareness and then the Treaty Commission was established and these early meetings were in camera.

Philips says it was only opposition by other political parties and concerned industries that forced the government into an "about face" with a new policy of public openness.

"By that time there was a high level of mistrust because the general public saw the government and our Commission trying to pull a fast one and within the Treaty Commission process people are finding it long on process and short on substance."

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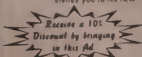
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Mutual Funds

by Bob Wilfur, Portfolio Strategist

During the past 10 years, the securities industry has seen remarkable growth in the popularity of mutual funds and a wide variety of funds has evolved to meet the demand. While many investment advisors have been quick to recommend mutual funds, First Nations and their members must be fully aware of the characteristics, the advantages and the disadvantages of this type of investment.

A mutual fund is essentially a fund which sells its shares (or units), to the public. Unlike stocks, units of the mutual funds do not trade between shareholders. The units are available for purchase only from the fund and when sold it is the fund which redeems your unit at a price based on the value of the fund's assets and the number of units held by the public.

There are many types of funds and each one has its own individual focus, and these include: money market funds, bond funds, equity funds, real estate funds and global funds. Each fund has its own focus on the types of investments it holds and is controlled by a fund manager who must ensure that the strict investment regulations of the securities commission are followed when investing the fund's capital. Investment in a fund allows the investor the opportunity to take part in their small way in real estate, gold, bonds or many other international investment opportunities.

The advantage of mutual funds is that a small investor may take part in a large pool of capital which is being professionally managed. It also allows the investor a chance to diversify his investment and also have a fair degree of liquidity, that is the units are easily sold back to the fund for redemption.

Every investor will have individual goals, all affected by their income, age, occupation, family and lifestyle. Each individual will also have his/her own level of risk which they are willing to accept. For most of these investors, there is a mutual fund which would be acceptable to them.

The disadvantages are that even professional fund managers may make a wrong investment decision which may cause a significant drop in the value of the fund. Mutual funds are also not suitable for short-term investing, and the cost of doing so may be very high. As a result, many funds may not be suitable for a First Nation, however, these may fit into an employee savings plan or RRSP.



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As with any other investment, mutual funds should only play a small role in the investment strategy for any First Nation or its members. Each fund has its own focus and does not always meet the needs of every investor. Use only professional advice before entering into any of these decisions.

If you have questions or comments, please call either Bob Wilfur, Portfolio Strategist or Barrie Shibley, Manager, A.I.G. at (403) 221-4163.



Review process, Continued from Page 17

ful negotiations, but the number that are in the process now indicates that a substantial majority of the First Nations believe that the negotiating process is the way to go.

"Whether the others come in or not depends on a couple of circumstances. I think there are others who will come in of their own volition as they get organized to do it and as to the remainder, frankly I think it's going to depend on how successful this process is.

"If it starts producing treaties that are reasonable and bring a level of satisfaction to the First Nations involved then I think you are going to see others come in."

While Robertson says he may be "unduly optimistic" when it comes to predicting little change in the treaty process, he admits it is not the perfect process, either.

"No one has come up with a better process and this one has the essential elements in it, it's voluntary and it's negotiated. You can't improve on that because no one signs off until it's satisfactory to everybody.

Robertson feels that the conflicts swirling around the province between Natives and non-Natives as represented by the stand-off at Gustafsen Lake and the protest at Adams Lake represent something much larger.

"This may be the tip of the iceberg of frustration that is lurking underneath the surface of Aboriginal groups and it has to be handled sensitively and with the hope that wiser heads prevail."

One of the greatest threats to the treaty process lies in the thorny issue of interim measures, according to Robertson.

"Interim measures are supposed to be agreements or other measures taken by either government prior to the conclusion of a treaty, or prior to serious negotiations in order to preserve those things which will be the subject of negotiations.

"Interim measures can ensure that watersheds are not cleared out before the negotiations occur. This has been a continuous source of problems on both sides and we're slowly being drawn into it to a greater and greater extent. We're going to have to try to get some degree of understanding with the government that they have to give interim measures.

"Right now they're very reluctant to do so."

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Housing crisis in La Loche



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A peaceful Protest Against the Shortage of Housing in the community of La Loche, Saskatchewan promoted public dialogue to address this crisis issue. Although the protesters stopped the 20-day tent stand demonstration due to the cold weather and health concerns, they are confident that the dialogue on the housing crisis will continue until a solution is reached at all levels of government.

The Metis community of La Loche has a population of approximately 3000 people. According to Health and Welfare Canada statistics, over 50 percent of the population is represented by the youth (ages 0 to 19 years old). Despite the tremendous growth rate, the demand for housing has not been met for the past 20 years.

The demand for more housing continues to be the first priority for approximately 170 families who are currently on the waiting list. The list continues to grow with a current zero percent vacancy rate in addition to an increasing population rate of an average of 70 births per year. In a news release the protesters state "We as concerned citizens question the accountability of the local, provincial, and federal government regarding the well-being of our future generation."

"The community is at a standstill with recent

federal government cutbacks that have affected not only La Loche but the entire northern region. We are continuously being deprived of our basic necessities of life which are food, shelter and clothing. How can a community survive and flourish without these basic foundations toward self-sufficiency and self-determination?"

The first public meeting that was held on August 24, 1995 was fully supported by the community leaders, the executive members of the Metis Society of Saskatchewan, M.A. Buckley Belanger, and the concerned citizens of La Loche. The citizens drew an unrelenting picture of the social and economic situation associated with housing shortages. Many affected citizens spoke eloquently and emotionally of problems of overcrowding, unemployment, high crime rate, family violence, homelessness, health issues, and of the devastating effects of continued colonial control of our community of La Loche.

The community leaders, youths, elders, parents and many concerned citizens all expressed the general concern that La Loche is definitely affected by the housing crisis.

For more information on up-coming meetings with the provincial offices, contact Maikel Park or Viviane Janvier at (306) 822-2161 or (306) 822-2537.



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Saskatchewan sentencing circles questioned

by Brian Savage

Saskatchewan Court of Appeal Justice Nicholas Sherfobitoft in a recent written decision, has agreed with the Crown that a sentence passed on Ivan Morin, a convicted robber, by a Native sentencing circle, was too light. The decision called for careful consideration on the part of judges when studying recommendations by Native sentencing circles.

Points to be looked at include how long the accused has lived in the community, his ties to that community, the expected backup from community elders and if he requests the sentencing circle. The ruling added that sexual and physical abuse must also be considered if the accused is a woman.

Across Canada sentencing circles have made small inroads with judges independently seeking advice from community representatives but the structure and limits of such circles has not been legally defined as yet.

Angus Mclean is a tribal court developer studying sentencing circles for the Saskatchewan Federation of Indian Nations and is cautious in his appraisal of sentencing circles.

Judges have been very concerned about their procedures, that they are using appropriate circumstances and meeting certain criteria.

"To some extent, the judges have been very cautious and very responsible in the way they approach the subject."

"There are some cases we find when they're being somewhat inappropriate but it pales in comparison to the approach taken by Saskatchewan judges, in particular the prosecutors."

Mclean has some misgivings about the direction of sentencing circles, with their ties to the Canadian justice and penal systems, without major input from Native alternatives, such as healing circles, which would offer "a more holistic approach."

In the meantime, says Mclean, Native initiatives can be hampered or discredited when mixed with non-Native regulations and systems.

Mclean says that the justice initiatives at SFIN go together "with developing, articulating and implementing our inherent right."

Tactics, Continued from Page 18

listed the items on the table and fee simple, transportation corridors, tree farm licenses, mineral belts, future dam sites, weren't on the table. No compensation for past wrongs. Extinguishment of rights is not talked about and (other bands) have encountered these problems, MacLeod Lake, the Nisga'a, the Sechelt. Like us in stage four of the process, the Sechelt said we want a simple treaty and the province rejected them."

Calling it "sandbagging and stalling," Ryan speculates that the government has failed to draw up comprehensive mandates for its own negotiators and points to the fact that though the framework legislation was ready to be signed in March, the government would not initial it until the very last day before the legislature went into summer recess.

"The government is ill prepared to deal with any substantive issues so they'll continue to duck and lie which is what they're doing to us."

If the Gitksan are number one in the process and are faced with such difficulties, Ryan wonders how the other bands and First Nations will do.

"There are 40-odd groups to deal with and they don't have the money enough people or resources to handle us and people are very frustrated—they (the government) mustn't handle us!"

In the meantime, the Gitksan will press on with their legal fights but face the sobering prospect that they have borrowed over \$2 million to go through the treaty process, much that Ryan notes is "our own tax money, and we have to borrow it and pay it back."

For Mclean, sentencing circles are a "small step" by Native communities in assuming control of their future affairs.

"A more holistic approach to the whole problem would be to keep it within the Native communities, not involving in any manner the Canadian justice system. (If the First Nations address these problems in a manner consistent with the healing philosophy, it would probably not be the best results."

For Mclean, the Ivan Morin case is an example of the pitfalls of sentencing circles. "He reoffended and after that the judge threw the book at him. With what I understand of the traditional approach to the subject, when a person has a setback like that you don't just cast them aside."

"The community sentencing circle responsibility doesn't end with passing the sentence. They have to get back together and make sure the person stays on course."

Mclean cites one case involving the Hollow Water Nation which had a healing circle for seven years dealing with one person. Commitment is needed, says Mclean.

The healing and sentencing circles are two concentric circles, says Mclean, with sentencing circles "one small component" of the healing circle.

"Healing circles are concerned with a much broader process than sentencing circles—at least in theory," explains Mclean.

For now, the SFIN is involved with Native communities developing policing service agreements with the R.C.M.P.

"The services are delivered in a more accountable fashion. They set up police management boards; police meet with the community members and they discuss the manner in which they deliver their services to the community. That way the community takes a small step toward familiarizing themselves with police services, how they're delivered and other issues which they would have to deal with."

"We're currently working on tribal court models," says Mclean, along with meeting with the National Parole Board, and a court worker program. This gives "First Nations people who appear before the courts an opportunity to meet with an Aboriginal court worker and not appear before the judges totally unprepared," says Mclean.

And, like many Native organizations across the country, financial constraints have placed limitations on the amount of aid and effort the SFIN can give to Natives needing legal services.

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Agreement reached on policing Kahnawake

by Art Babych

The Mohawk Council of Kahnawake has reached an agreement with the federal government and the province of Quebec on policing the community of 7,000 near Montreal.

Under the seven-month agreement, Kahnawake Peacekeepers will police the community with a budget of almost \$15 million provided by Canada and Quebec.

The tripartite agreement gives the Peacekeepers full policing responsibilities and the authority to enforce all laws in the territory.

Federal Solicitor General Herb Gray said the agreement "will ensure the maintenance in the Kahnawake territory of an effective and professional police service that is both accountable and responsible to the community."

Gray added that the government "is committed to building a new relationship with First Nations that is based on trust and mutual respect."

The agreement was also praised by Philip Jacobs, the chief responsible for the Kahnawake Justice Portfolio. He said the signing of the agreement "has opened the door to allow for a constructive relationship to develop between the Mohawks of Kahnawake and Quebecers."

Quebec's public security minister, Serge Ménard, also welcomed the agreement, saying it "fosters a relationship of trust from which the population of Kahnawake and the surrounding area can benefit."

He added he was confident the Peacekeepers are able to "provide competent and professional policing services and work in co-operation with the other police forces."

The Mohawks gave their council a mandate in 1988 to resolve outstanding

issues with Canada and the province of Quebec. "This political accord on policing is one more step in that direction and we look forward to moving ahead on other issues that remain unsettled," said Jacobs.

The deal means that joint R.C.M.P. and Quebec provincial police patrols of highways through Kahnawake will no longer be needed. The result is that the R.C.M.P. patrols are to be phased out over the next three months.

The parties also agreed to set up a liaison committee to oversee the administration of the agreement and to promote co-operation among them.

There are currently 24 Peacekeepers in the territory who are assisted by seven civilian support staff. Five teams of four or five officers provide 24-hour coverage of the territory using 10 vehicles.

The agreement is in effect from September 1, 1995 to March 31, 1996—and can be extended or renewed after that time. It gives complete independence to the Peacekeepers with accountability to the Mohawk community.

The three parties said the objective of the interim agreement is to establish, for the time being, "a framework for effective co-operation between the parties with regard to the maintenance of a police force for ensuring order, peace and public security within the Kahnawake territory and to establish functional relations between the parties in this respect."

A local police force was first set up in Kahnawake in 1968, but in 1979 the community dismissed the entire force for failure to comply with a community directive to close two quarry operations.

The Peacekeepers were established only days later and have policed the territory ever since.



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The almost true, genuine legend of Pocahontas

by Barbara Moser

On April 29, 1607 America's first English settlers landed at Cape Henry in Virginia Beach—13 years before the pilgrims landed at Plymouth Rock. Led by John Smith, they moved inland where they established the first permanent settlement at Jamestown. You might ask why they moved when the spot they landed on is one of the world's most popular resorts. The Indian tribes in the area were, according to American history at least, not particularly happy about having white settlers (who didn't bathe) taking their land and hunting grounds. The closest the settlers came to a peace treaty was, according to legend, engineered by Pocahontas, daughter of Powhatan, the powerful chief of the Algonkian Indians in the Tidewater region of Virginia.

When you're finished buying your children their Pocahontas sneakers, lunch box and dolls, you might be interested in telling them the legend of Pocahontas.

Pocahontas probably saw white men for the first time in May, 1607 when the Englishmen landed at Jamestown—named after James I, the king who sent them on their perilous mission. Fewer than 60 survived the first year. Because most were not farmers or tradesmen but gentlemen, they were ill-equipped to fight off starvation, disease and the Indians. The first meeting of Pocahontas and John Smith is legend, romanticized (if not entirely invented) by Smith, who was leading a trading expedition in December 1607 when Pocahontas' father was taken captive. He was brought to the official residence of Powhatan, 12 miles from Jamestown. Indians stood over him with clubs as though ready to beat him to death if ordered. Suddenly, an Indian girl rushed in and took Smith's "head in her arms and laid her own upon his to save him from death." Actually, this mock "execution and salvation" ceremony was traditional with the Indians, and if Smith's story is true, Pocahontas' actions were probably one part of a ritual.

Relations with the Indians were friendly for the next year and Pocahontas was a frequent visitor to Jamestown. Smith wrote that when she saw the young boys in the colony, she would "follow and wheele some herself, naked as she was all the fort over."

Smith described her "a child of tenne yeares old, which not only fortitude, countenance, and proportion much exceedeth any of the rest of Powhatan's people but for wit and spirit (is) the only non-panell of his countrie."

Unfortunately relations with the Indians worsened and her visits to the fort became less frequent. Smith was badly injured by a gunpowder explosion and returned to England in October 1609. Pocahontas was told he was dead.

She apparently married an Indian in 1610, but Captain Samuel Argall

had her kidnapped and held for ransom. With the help of one of Powhatan's brothers he lured Pocahontas onto his ship. Powhatan sent part of the ransom and asked that they treat his daughter well. She was eventually moved to a new settlement, Henrico, under the leadership of Sir Thomas Dale, where she began her Christian education and met the successful tobacco planter, John Rolfe, in July 1613. After a year of captivity, Dale brought 150 armed men and Pocahontas into Powhatan's territory to obtain her entire ransom. Attacked by the Natives, the Englishmen destroyed villages. Pocahontas was finally sent ashore where she was reunited with two of her brothers, who she told that she was in love with and wanted to marry Rolfe. Powhatan gave his consent and the Englishman departed, delighted at the prospect of the "peace-making" marriage.

Rolfe married Pocahontas in April, 1614, only after she converted to Christianity. She was baptized and christened Rebecca.

Pocahontas accompanied Sir Thomas Dale back to London to seek further financial support for the Virginia colony in 1616 and brought her son, Thomas. She was presented to King James I and saw John Smith, who she had thought was dead. Seven months later, on the return voyage, she became ill from pneumonia and possibly tuberculosis. She was buried in a churchyard in England. She was 22 years old.



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LEGEND

The Wicked Lady Magician is provided by the Lac La Ronge Band, Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

The Wicked Lady Magician

Written by: Lucy Henderson and Samuel Halkett
Artwork by: Ruth Charles

There lived an old lady, but an old as she was, she was as wicked as can be.

One day the old lady learned some weird words and said them while she was stirring a new mixture in her magic pot.

"Poof" went the magic pot as a cloud of smoke went up in the air. She peeked into the pot, and she couldn't see a thing! Then she sat back and wondered, what had happened. Then she noticed that her cat was "missing".



She wondered, "My, what magic!"
She started laughing, because she was so glad she could do magic to make things disappear.

Then she started thinking wickedly, she will try her powers on her old man when he returned. After a few hours, the old man returned, as the wicked old lady prepared her nasty deed.



As her old man (who she didn't like) appeared from the woods, she mumbled the same weird words. 'Poof' went the magic pot and the old man disappeared.



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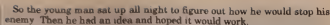
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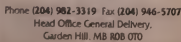
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From one house to another, she went cursing and making people disappear, those who dared to look. With her magic pot she made dogs, sheep, cats, horses, and people disappear.



She ran home without her head and hands. She would get them back when all the people and animals were restored once again. Which she quickly did.



Saluting Native Artists

PART OF BEING ANISHINABE

Songs by Jody Thomas Gaskin
A Sunshine Records Release
Produced by Brandon Friesen
Review by John Copley

Winnipeg-based Sunshine Records has just released a new series of tunes by Jody Thomas Gaskin, who not only sings all 12 songs on the album, but wrote 11 of them as well.

The theme of the music is not uncommon, in fact it's finally donned on me that Native musicians are in reality, today's educators. Like many of the musicians I've been fortunate enough to listen to lately, Gaskin expresses feeling that penetrates the very roots of the words that many of these singers have put together. Words that tell about the way it was, words that talk about good times and bad, words that condemn the injustices suffered by North American Aborigines, words that praise the efforts of the Elders. Words that are meant to instil knowledge, patience and perseverance.

"Stop and think," says Gaskin, explaining the message of his music. "The main energy behind this project comes from the need for all of us to stop and think. We as fellow human beings must come together on some common ground. Things will get better until we all start to work together to fix it. We are all part of the problem."

But Jody Gaskin's music isn't about suffering and dying, it's about living and learning. This singer has a unique way of telling the truth about life. He gets right into the music and I get a distinct feeling that Gaskin was personally involved and perhaps even the main character in each of the songs on the album. Simply put,

Gaskin's music comes from the heart.

The background sounds throughout *Part Of Being An Anishinabe* really make this music come alive. A special salute goes to saxophone player, Justin Hartloper. His strong sax work helped to add just the right amount of emotion to several of the songs, and was particularly noticeable in Cut 3, *Death in the Blankets*. Susan Israel's violin also helped to make this tune, in my opinion, the best of the bunch. Background vocals and some interesting sound effects also contributed to the overall quality of the album, but it's Gaskin's unique storytelling ability that really captures the ear. A good example can be found in my number two pick, *Pow Wow Blues*. This is a song that's been inspired by memories of a reliable car. An Oldsmobile to be exact. A mixture of satire and good fun, this upbeat rendition reminds me of the old Billy Joel. It tells the story about a car and gives tribute to the fact that it never once fell apart or failed, and that no matter what, the car always made it to the pow wow on time.

American Hymn, the only tune not written by Gaskin, (it was written by Larry Long) is, again in my opinion, the only downer on the album. It's the only tune I found to be contradictory to the overall theme of living and persevering and feeling good about oneself. *American Hymn* falls out of contention because it tends to concentrate too much on immigration policy and not enough on getting together and making it work.

Apple of My Eye is another good tune with a

Jody Thomas Gaskin

...Part of being Anishinabe

great melody and lyrics to match. As the name indicates, this is a love song. It has a catchy rhythm and absolutely no negativity. It's a song that is obviously inspired by someone special in Gaskin's life.

Gaskin attributes his success to his mother and brother and record label and says that he found "the road to making this album littered with some of the most incredible people in the world." And while that is undoubtedly true, it's Gaskin's flair for fun and his keen perception of the world around him, that makes this album one that should sell like hotcakes.

We salute the efforts of everyone involved in the enhancement of Aboriginal education.

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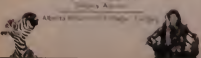
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NATIVE PEOPLES: The Canadian Experience

SECOND EDITION

Edited by R. Bruce Morrison and C. Robert Wilson

Published by McClelland & Stewart Inc.

Review by John Copley

Land claims issues, Native self-government, broken treaties, the constitutional status of Indians, complications with the new health care plan, fishing, hunting and gathering rights. These are just some of the many issues that the public has been hearing about over the past decade or so. These topics are all part of a new public awareness that has many Canadians in a quandary as they read the daily headlines, and the stories that accompany them. Stories that actually tell very little and explain even less about who the Aboriginal person really is, what he stands for, what he believes in, what he has gone through, where his heart lies, why he feels cheated, how he sees his role in Canada's future.

Native Peoples: The Canadian Experience, has the ability to change all of that puzzlement. But even the pages of this magnificent piece of work can't open the hearts or the eyes of those who wish to keep them closed.

Over 630 pages in length, *Native Peoples: The Canadian Experience*, first printed in 1986, has just undergone a major revision, including the addition of five completely new chapters.

The editors, Morrison and Wilson, have compiled the works of about 20 well known writers and researchers of Aboriginal history, and in the process have brought their readers a book that not only examines the rich history of Canada's Aboriginal people, but also reaches into the depths of Native tradition, religion and culture.

Introductory chapters delve into prehistory and give evidence of the linguistic and archeological diversity of Canada's Aboriginal people. Seven cultural regions are included in the 26 chapters and all are written by anthropologists and ethnohistorians who are truly familiar with the country's First Nation citizens. The seven cultural regions, which include the Northwest Coast, the Plains, the Plateau, Eastern Woodlands, the Arctic, and the Eastern and Western sub-Arctic, are first identified with an introduction then examined in depth by the writers who discuss not only the history of the people, but also the impact of European contact, the social and material culture of the various regions and the lifestyles adapted by Canada's Aboriginal people.

A series of well-drawn and historically accurate maps, produced by Edmontonians Sharon Abbott and Carl Gichen, are found throughout the book as are a variety of revealing and well-placed black and white photographs of people, places and artifacts.

Among the writers are names that are familiar to many of us. These include Hugh Dempsey and Michael Asch among others.

Dempsey, who retired from the Glenbow Museum in 1991, is well known

for the books he's written. Among them are *Red Crow, Warrior Chief* (1980); and *Big Bear, The End of Freedom* (1984). An honorary chief of the Blood Tribe, Dempsey was awarded the Order of Canada in recognition of his extensive work with Native people. In this book he writes from the Plains perspective.

Michael Asch spends his workday at the University of Alberta where he is a professor of anthropology. Many will remember him for his consultative role with the Dene during the days of the Berger Inquiry. Asch has written a number of publications, among them a composition entitled *Kinship and the Drum Dance in a Northern Dene Community*—a book that was previously reviewed by the *Alberta Native News*.

The 630 pages are filled with the words of many others who have also played a role in the quest for knowledge and the preservation of historical record.

Native Peoples: The Canadian Experience, is a book with much to offer. Whether you are a student of Aboriginal people and their cultures or just an interested reader, you will be pleased with the \$34.95 price tag that accompanies the book. An excellent addition to any library, *Native Peoples: The Canadian Experience*, offers many hours of quality reading as well as new insight into the Aboriginal peoples of this country.



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